

**THE MORAL TEACHINGS OF PROPHET MUHAMMAD (PBUH)
EMBEDDED IN THE *MAULID SIMTUD DURAR*
AUTHORED BY SAYYID ALI AL-HABSHI**

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ABSTRACT

This research is motivated by issues observed in the author's environment such as moral crises and violence stemming from a lack of understanding regarding the moral values embedded in the *Simtud Durar* maulid text. The study aims to: 1) understand the concept of Prophet Muhammad's (PBUH) moral character education; 2) examine the content and discussion of the *Simtud Durar* text; and 3) identify the moral teachings of Prophet Muhammad (PBUH) implicit in *Simtud Durar*. This is a library-based study that gathers primary data from the *Simtud Durar* text and secondary data from various supporting sources relevant to the research topic. Content analysis is employed to analyze the data. The study yields several conclusions regarding the moral teachings of Prophet Muhammad (PBUH) found in *Simtud Durar*: first, moral conduct toward Allah SWT, demonstrated by praising Him, seeking His pleasure, and expressing gratitude; second, conduct toward the Messenger of Allah, practiced by frequently reciting shalawat (blessings upon the Prophet); third, conduct toward oneself, characterized by modesty, gentleness, generosity, and dignity; fourth, conduct toward family, marked by a compassionate attitude; and fifth, conduct toward society, characterized by a strong sense of social responsibility and truthfulness. Regarding its content, the study concludes that *Simtud Durar* comprises 14 chapters that collectively recount the birth and passing of Prophet Muhammad (PBUH) while conveying values of moral character education. Furthermore, the moral values of Prophet Muhammad (PBUH) found in *Simtud Durar* can be applied in daily life by strengthening faith in Allah SWT, practicing honesty, maintaining modesty, and fostering compassion and mutual respect among fellow human beings.

1. INTRODUCTION

Prophet Muhammad (PBUH) was a pivotal figure capable of influencing many; he conducted himself with great mindfulness in his daily routine, consistently exemplifying noble ethics specifically those aligned with the Quran. If one aspires to be a virtuous person finding happiness in both this world and the Hereafter it is natural to look to him as a model and emulate his example. In Islam, ethics constitutes one of the three fundamental pillars of the faith, alongside

aqidah (creed) and sharia (Islamic law). These three elements are inseparable and inextricably linked; if sharia serves as the solid foundation and structure, then ethics represents the element that brings that structure to perfection. Indeed, ethics can be described as the practical manifestation of applying one's faith and sharia in everyday life. Since we live in the era following the Prophet's passing rather than in his time, emulating his conduct requires a medium such as studying the *Sirah Nabawiyah* (the Prophet's biography) as recorded by past scholars. Sayyid Ali al-Habsyi is one such scholar who explored the Prophet's life through his composition of the maulid text known as *Simtud Durar*. Research conducted by Nurul Amira, titled "Moral Values in the Kitab al-Barzanzi," highlights the imperative to consistently obey Allah SWT's commands and abstain from His prohibitions, practice filial piety (*birrul walidain*), maintain proper conduct, and emulate the Prophet Muhammad (PBUH) in daily life (Nurul Amira, 2019).

The study concludes that all maulid texts contain moral lessons derived from the character of the Prophet Muhammad (PBUH) lessons that can serve as a guide for following his teachings and emulating his exemplary conduct. This research is motivated by the phenomenon of sholawat gatherings featuring the recitation of *Simtud Durar*, which are increasingly popular among the youth; however, a lack of understanding regarding the text's content often because many gatherings do not actually study the substance of *Simtud Durar* means that few participants grasp the moral teachings within it. Consequently, these gatherings are sometimes misused for activities such as dancing, romantic liaisons, and even pickpocketing. There is widespread public concern regarding a decline in morality among the youth, manifested in alarming behaviors such as rampant violence, premarital sexual relations, a waning enthusiasm for worship, and a loss of respect for parents and mutual affection. Solutions must be found to address these issues and foster the development of young people with strong, positive character.

Based on the identification of the issues above, the following questions can be posed: (1) What is the concept of character education based on the Prophet Muhammad (PBUH)?; (2) What are the content and discussion of the *Simtud Durar Maulid* text authored by Sayyid Ali bin Muhammad bin Husayn al-Habshi?; (3) What are the character education values derived from the Prophet Muhammad (PBUH) found in the *Mawlid al-Habshi*? Research into the character education values of the Prophet Muhammad (PBUH) within the *Mawlid al-Habshi* contributes significantly to the development of the study of moral education (*akhlaq*). For the author, examining the moral education values of the Prophet Muhammad (PBUH) in the *Simtud Durar* text broadens the understanding of both the author and the reader, thereby allowing it to serve as a guide for the wider community.

2. METHOD

This study employs a qualitative library research methodology, involving the compilation and subsequent analysis of relevant materials. Data sources comprise both primary and secondary materials; the *Simtud Durar* maulid serves as the primary source, while secondary data covering concepts of moral education were gathered from online resources, books, and publications. Data collection utilized documentation procedures, drawing from books, papers, journals, and websites. The content of these sources was then processed and analyzed using content analysis techniques.

3. RESULTS AND DISCUSSION

In this section, it is explained the results of research and at the same time is given the comprehensive discussion. The data presented is not raw data but data that has been processed. Results can be presented in figures, graphs, tables and others that make the reader understand easily. The data that has been written in the table does not need to be rewritten in the script. In the discussion section, it is seen that there is a link between the results obtained and the basic concepts or hypotheses. The discussion must be supported by actual and clear facts and whether there is conformity or conflict with other research. The discussion can be made in several sub-sections.

3.1. Biography of Al-Habib bin Muhammad al-Habsyi

Al-Habib Ali bin Muhammad al-Habsyi was born on Wednesday, 24 Shawwal 1259 AD in Qasam. Al-'Allamah Sayyid Abdullah bin Husein bin Thahir gave him the name Ali. Get blessings from Sayyidina 'Ali Khali Qasam who contributed to him. Al-Habib Ali's fame was so great that the mosque in Hambal appointed him as its imam. There he served as a priest for thirty years. He did not work on psychic knowledge during that period; on the contrary, he taught Zahir sciences. This is in line with what was conveyed by his mentor, al-Habib Abu Bakar bin Abdullah al Attas. Lots of people worship and study at this mosque. There are many special features of the Hambal Mosque. To apply and expand his knowledge, al-Habib Ali founded an Islamic boarding school or Ribat.

3.2. The Works of Habib Ali al-Habsyi

Al-Habib Ali is one of the scholars who has produced many written works. He wrote down many of his thoughts. His books include *Simtud Durar* Fi Akhbar Maulid Khair al-Basyar Wa Ma Lahu Min Akhlaq Wa Atsar Wa Siyar, *Al-Futuhatu Al-Illahiyah*, and *Al-Jauharul Maknun Wa As-Sirrul Mashun*.

3.3. Analysis of the Value of Moral Education

This research refers to the book *Simtud Durar* by Habib Ali Bin Muhammad Bin Husein Al-Habsyi which presents data showing the values of moral education. The Prophet Muhammad SAW is said to have upheld five values of moral education: morals towards Allah SWT, Rasulallah, oneself, family and in society.

3.4. Morals Towards Allah SWT

In the first chapter of the book *Simtud Duror* includes purifying and praising Him, All praise be to Allah Who is Almighty in power, Very clear proof of His truth, His mercy and grace are widespread, His glory is high, Most High His position is good, these are some moral lessons about Allah SWT (Ali bin Muhammad bin Husein Al-Habsyi 1999). In his opening, Al-Habib Ali invoked the name of Allah SWT, the Most Holy, and expressed his desire to always be blessed with goodness and benefits in return for what he had been given. Read it in the name of your Lord

who formed man from a clot of blood. Read it carefully, and God, the Most Gracious, is He who guides (humans) through kalam. He educates people about things they don't know (Religious Affairs Department of the Republic of Indonesia 2009).

He then asked for Allah SWT's pleasure, after Al-Habib Ali mentioned and praised the name of Allah SWT at the beginning of his work. *ridlo* "And strengthen ourselves in obedience to You and sincerity in doing good deeds for the sake of Your pleasure" (Ali bin Muhammad bin Husein Al-Habsyi 1999). I thank Allah SWT. "Oh, how great is this gift, which is bestowed by Him, the Most Gracious, the Most Giving, how high is the value of this virtue which comes from God, the Source of all blessings." (Ali bin Muhammad bin Husein al-Habsyi 1999).

This is done by converts because many people cannot accept what Allah SWT has planned for them and constantly lament their situation, even though their hearts and lives will immediately feel at peace if they can accept what He has revealed. ...and tranquility specifically by attaining the pleasure of Allah (SWT) in Chapter 15. Scholars interpret the blessings mentioned in the aforementioned verse as representing the various gifts both material and spiritual that Allah (SWT) bestowed upon Prophet Muhammad (SAW). Furthermore, showing gratitude to Allah (SWT) for His blessings entails acknowledging and speaking of them (Quraish Shihab 2007).

This practice is distinguished from the essence of *riya'* (ostentation) when accompanied by a sense of genuine satisfaction. According to some scholars, "whoever reveals and shares a blessing has thereby expressed gratitude for it" as noted in the first section; the verse implies that "all of this constitutes gratitude," signifying an acknowledgment by one's entire being both physical and spiritual that what one possesses is merely a gift bestowed by Allah (SWT), utilized through activities that meet His approval. The moral principle articulated in the verse discussed here includes, among other things, showing gratitude for the blessings of Allah (SWT).

3.5. Conduct Towards the Messenger of Allah

In Chapter 14, Al-Habib Ali advises us all to always honor the Prophet Muhammad (PBUH) by reciting *sholawat* (prayers of blessing) upon him; indeed, according to his own words, the Prophet Muhammad (PBUH) receives *sholawat* from Allah SWT and His angels. We must consistently recite more *sholawat* for him as a matter of proper conduct.

3.6. Conduct Towards Oneself

The Prophet was a person of great modesty; Chapter 12 titled "Grace, Purity, and Modesty" (Ali bin Muhammad bin Hussein al-Habsyi: 34), highlights his possession of this quality. *Al-haya'* or modesty is a feeling of discomfort regarding something that might invite reproach or disgrace, whether in speech or action. Therefore, one should cultivate a sense of modesty whenever possible, even regarding matters that are religiously permissible and socially acceptable. The awareness of being constantly observed by Allah SWT is superior to mere *al-haya'* (in the sense of worldly shame or humiliation). According to Mahmud al-Mishri, modesty is a trait that can motivate a person to avoid wrongdoing; feeling shy or modest before Allah SWT prevents one from harming His creation and keeps one from becoming preoccupied with the faults of others.

Chapter 13 discusses polite behavior. Compassion is what gives a Muslim true beauty of character. When making decisions, choose the simplest path and act with gentleness. In short, the

author states that maintaining a gentle temperament in life is fitting. However, it is important to understand that kindness does not equate to weakness or indecisiveness in speech or action. Thus, rather than acting impulsively or becoming easily agitated, we should remain kind and composed. Our good conduct will save us from regretting our actions, both in this world and in the Hereafter. Let us avoid becoming individuals who are lacking in this regard.

Section 13 states that one must possess a strong will. Determination is defined as the ability to adhere to moral standards and pursue goals and objectives one has set for oneself. The author adds that strong determination entails the capacity to work hard, give one's best, and remain undeterred by worldly temptations. One figure who steadfastly championed the truth was the Messenger of Allah (SAW). Despite threats to his life, he remained resolute in spreading the message of Islam. "Even if the sun were placed in my right hand and the moon in my left, I would not turn back from this path of da'wah (preaching)," is one of his famous quotes.

Section 14 describes *zuhud* or living a simple life as the cultivation of a mindset wherein one refrains from desiring things that are permissible to take, even when one has the means to acquire them (Huffy, Ahmad: 354). Refraining from permissible acts despite having the ability to perform them serves as a lesson in self-restraint, preventing one from becoming captivated by worldly life and forgetting the Hereafter. The author concludes that the moral principle derived from the aforementioned verse is the Prophet's quality of *zuhud* (simplicity), which we can apply in our daily lives.

Section 13 includes a segment on generosity. Every Muslim should be taught the virtue of generosity. A generous person is one who is open-handed and finds joy in giving (*sedekah* or charity). The author concludes that since a believer is characterized by generosity, this quality is among the praiseworthy traits they ought to possess. Chapter 14 addresses the subject of authority. The Messenger of Allah (SAW) held immense influence in this world, among both Arabs and non-Arabs alike. Indeed, his influence extended far beyond his immediate circle to reach people living thousands of years after his passing. This demonstrates the magnitude of Prophet Muhammad's (SAW) influence. The Messenger of Allah's (SAW) effectiveness as an orator was a contributing factor to this influence; the level of authority he commanded had a significant impact on his effectiveness. A very powerful person was Rasulullah SAW. His orders are carried out, his behavior is imitated, and his words are listened to.

3.7. Conduct Towards Family

Most people desire a happy family, a fact that sheds light on what Abdullah and Aminah sought in a life partner. For young people aspiring to build a harmonious family (*sakinah*), this serves as a valuable point for reflection. Section 5 discusses the selection of a suitable life partner. Section 13 defines justice as treating family members equally. It is crucial for parents to consistently practice fairness toward their children, treating them equitably to the best of their ability, because injustice negatively impacts a child's growth and development. A recorded Hadith notes that the Messenger of Allah (peace be upon him) instructed teachers to be fair to their students.

3.8. Conduct Within Society

One of the gifts Allah (SWT) bestows upon His favored servants is the ability to honor invitations an act that fosters a commitment to fulfilling promises. If a servant keeps their promise to their Lord refraining from worldly distractions and dedicating their worship solely to Him Allah will fulfill His promise to that servant by granting them the divine guidance (taufiq) to maintain a routine of obedience. A Muslim must treat everyone well, regardless of age or faith. Strong interpersonal bonds are vital to society; since no one can survive without the help of others, social interactions entail specific duties and rights that must be upheld.

Section 3 includes a clause regarding truthfulness. The Prophet Muhammad (PBUH) was born with the quality of integrity. This section also illustrates the Prophet's social interactions and his conduct regarding humor. A person's personality, values, and behavior are heavily influenced by their social circle, as individuals tend to adopt the traits of their friends. As social beings, humans inevitably interact with others and form friendships with some of them. One's character will undergo a complete transformation often without one realizing it if one chooses to associate with people who are wicked, immoral, and of bad character. Therefore, the author outlines a number of social blessings; perhaps, through an understanding of these blessings, Allah SWT will provide all the answers.

The researcher asserts that the principles of moral education found in the book *Simtud Durar* remain relevant to contemporary issues. To guide the preparation of this article, the author conducted a theoretical review of several previous studies, including the following: The findings of the research conducted by Didik Nur Setiyono in his article titled "An Analytical Study of the Simthud Durar Text by Habib Ali bin Muhammad al-Habsyi" were documented using various methods. The research subject the Simthud Durar text was the same as that of the original author; the only difference lay in the research method employed, specifically content analysis. Naturally, research findings vary depending on the analytical techniques used. In her research, Nurul Amira identified several findings, one of which was the injunction to fear God (taqwa), as discussed in her essay "Moral Education Values in the al-Barzanzi Text."

Research conducted by Abdul Kirom titled "Moral Education Values in the Text Wasaya al-Aba' lil-Abna' by Sheikh Muhammad Shakir and Their Relevance to Islamic Religious Education" revealed that moral teachings within the Wasaya al-Aba' lil-Abna' text are organized into twenty chapters, all of which were thoroughly examined. The study also compared first-year material with other coursework to establish guidelines for achieving the required level of moral competence. The material presented by Sheikh Muhammad Shakir covers not only matters directly related to the individual but also aspects of social life and the surrounding community, including religious activities. While the results of the thesis analysis largely mirror those of this article, the primary difference lies in the specific subject matter of the data

4. CONCLUSION

The results of this study indicate that there are five key principles of character education exemplified by the Prophet Muhammad (PBUH) in the book *Simtud Durar* by Habib Ali bin Muhammad bin Husein al-Habsyi. The first principle concerns conduct towards Allah (SWT), manifested through the constant praise and glorification of His name, seeking all blessings solely

from Him, and expressing gratitude for the gifts He bestows. The second principle involves cultivating the habit of reciting salawat (blessings) upon the Prophet Muhammad (PBUH) as an expression of love and respect, and as a means to emulate his character in daily life. The third principle relates to the formation of personal characterspecifically, possessing self-respect, compassion, and steadfastness; avoiding excessive attachment to worldly matters; living simply; being inclined toward charitable acts; and maintaining dignity. The fourth principle emphasizes the importance of conduct within the family, achieved through selecting a suitable life partner, acting justly, and building relationships grounded in mutual love. The fifth principle concerns conduct within the community, reflected in honesty, trustworthiness, and the acceptance of invitations regardless of an individual's status or background. The study's findings demonstrate that the book *Simtud Durar* is a rich source of teachings on moral character. Its content not only guides the relationship between humans and Allah (SWT) but also shapes individual character, fosters family harmony, and promotes social life grounded in Islamic values. Consequently, this work by Habib Ali bin Muhammad bin Husein al-Habsyi is highly relevant as a source of moral education, particularly in addressing the moral crises facing modern society. The values contained within the book can serve as a guide in the educational process to mold learners who possess faith, noble morals, and good character.

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